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OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3-4.

R.M. SOMMERVILLE
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1913.

7.

QUESTIONS OF THE HOUR.

THE NEED FOR A GREAT SPIRITUAL AWAKENING IN THE CHURCH.*

REV. J. S. THOMPSON, HEMET, CAL.

"Awake! Awake! Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."—*Isaiah 52, 1.*

This is God's call to a slumbering Church. It suggests the need for a great spiritual awakening. It points to the way in which this will be realized. Its origin must be from God. Until He speaks, there will be no awakening. But the Church must respond to His summons. Unless she does, there will be no awakening.

This message was originally meant for the captives in Babylon. Their condition was pitiable enough. But the most distressing thing in it was not their physical captivity. That was bad enough. But worse than that was the spiritual decay into which they had fallen. The context describes their condition as one of dishonor, lack of ambition and loss of self-respect. They are prostrate in the dust, with the symbols of their captivity upon them. They have not spirit enough left

**Sermon preached by the outgoing Moderator before the Synod of the Reformed Presbyterian Church, at Winona Lake, Ind., May 21, 1913.*

to arise and shake the dust from their garments, and to strip off the chains of their captivity. What they needed, what they must experience ere they would be prepared to return to their former heritage was a great spiritual awakening.

In the ninth verse of the preceding chapter the messenger had called upon God to awake, to put on His strength, even as in the ancient days, when the pride of Egypt was broken, and the Red Sea was dried up, that the ransomed of the Lord might pass over. But God helps them that help themselves. And so after recounting the comforting and inspiring promises of the Divine presence and help, He calls upon them in the seventeenth verse to awake and stand up, for they shall no more drink of the cup of trembling. And again in the text, He renews the summons: "Awake! awake! put on thy strength; put on thy beautiful garments!" And He follows that summons with some of the most inspiring and stirring promises. What these captives needed was a great spiritual awakening.

The message of the text is a message for us to-day. The most imperative need of the Church to-day is a great spiritual awakening—not merely a revival, but a reformation, worthy to take its place with the great reformations of the past. She is sitting in the dust, with the emblems of her captivity upon her. I would not wish to appear pessimistic, and I am by

no means insensible of the elements of strength that are found in the Church to-day. But when we compare her condition with what it ought to be; her feeble activities with the energy that she ought to display; the little progress with the forward advances that ought to mark her course, I fear that we will be forced to admit that she is largely dishonored, and is sadly lacking in the ambition, self-respect and spirit that ought to characterize her. God's message to her to-day is, "Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

PROPOSITION: A GREAT SPIRITUAL AWAKENING IS THE MOST IMPERATIVE NEED OF THE CHURCH OF CHRIST TO-DAY.

If such an awakening is to be realized it must begin in the congregations, in the lives of the individual members, and in the activities of the congregations, and from these centers radiate until it embraces all our public activities and enterprises. In one of the most stirring books issued in recent years the author says, "The local church is both the beginning and the finishing workshop of Christianity. It is the point of contact with the individual soul, the place where the actual evangelizing, teaching, regenerating and training of men is done. It is the source of supplies for all of Christ's work, whether of men, money, or spiritual power." Again he says, "The local church is the unit of all power for the coming of Christ's kingdom." Speaking of the condition of the local church he says, "It is that of an unworked and undeveloped field of abundant resources." But its condition, he says, should not so much discourage us as stir us "to consider adequate measures for at once sending new

wires into every part of it to thrill into life and splendid response all these idle resources to be reached and used for the Kingdom of Christ." And, brethren, the only hope for the realization of this is a great spiritual awakening.

I.—Let us consider the need for a great spiritual awakening in our congregations.

1. It is needed because of the present condition of the Church. The author already quoted says that as the result of extensive inquiries of pastors throughout thirty States of the Union he has found certain facts to be true—facts which do not appear in the official year books of the churches, but which are as vital to the life and power of the Church as any that do appear in these. He says: "One-half of the members of the great majority of churches have no regular church-going habit. They attend services very seldom. One-half of Christ's army in their tents while the battle is going on." The *United Presbyterian* of January 9 is authority for the statement that the report of the Commission on Church Efficiency—presumably referring to the report made to their Brotherhood convention last fall—showed that not more than 40 per cent. of the members regularly attend the weekly church services. This reveals a condition little less than appalling.

"Two-thirds of the Church members contribute very little to the income." A deacon in one of our best organized and most carefully worked congregations says that after a number of years' experience he finds that not more than 65 or 70 per cent. of the members are regular contributors.

"Three-fourths of the Church members do not go to any service between Sabbaths." But it is often said that the prayer meeting is the spiritual thermometer of the Church.

"Five-sixths of the members have little or no interest in general church work or missions." They do not take any Church paper, attend any conventions or other inspirational gatherings, and they give little if any money for general Church purposes.

"Nine-tenths of the members of the average Church do no work for Christ either in teaching, public prayer, administrative or benevolent work, or any work that means real service."

Church support; but in some others she is probably no better than is here represented. as for instance, in actual personal service. What will change all this? What will bring the Church up to the standard to which she ought to attain? One thing, and only one thing: a great spiritual awakening in our congregations.

2. It is needed in order that the Church may be alert to the present need and the present opportunities. Sleep renders the sleeper oblivious to surrounding condi-



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HOME MISSION SECRETARY,
MODERATOR OF SYNOD, 1912.



REV. A. I. ROBB, D. D.
SENIOR MISSIONARY TO CHINA,
MODERATOR OF SYNOD, 1913.

"Nineteen-twentieths of the members in the Church never led a soul to Christ, nor have they ever done any personal work of a soul-winning character."

In some respects the average Covenanter congregation presents, no doubt, a better condition than is here represented, as for instance, in the matter of Church attendance, prayer meeting attendance and

tions. A sleeping church neither sees the needs that are about her, nor recognizes the opportunities that confront her. Shortly after the organization of the Permanent Committee on Evangelistic Work by the Synod, a list of queries was sent to each of our congregations. Among others was this question, "What opportunities exist in your community for

evangelistic efforts, and what is being done or planned to meet these opportunities?" About 65 per cent. of the congregations sent replies, and about one-half of this number said that nothing was being done or planned to give the gospel to the unsaved in the community. Some admitted that there was need for such work, but that no work was being done or planned. But the majority gave as the reason for inaction, "no opportunities." It is hardly to be supposed that of the 35 per cent. of the congregations that did not take sufficient interest in the matter to even reply to the queries, a larger proportion was active in soul-saving efforts. Does it not seem incredible that one-half or more of our congregations should be located where there are no opportunities for soul-saving work, either because the field has been so thoroughly worked that there are no unsaved ones in the community, or because other denominations had so fully occupied the field before the entrance of our Church that we could find no opportunity for such work? One is almost forced to the conclusion that the difficulty is not the absence of either need or opportunity, but that these congregations have sunk down into such profound slumber that they are oblivious to both the need and the opportunity.

I am aware that there are some who say that our mission as Covenanters is not that of soul-saving, but that by heritage and by training we are called to another line of Christian service, and that for us to engage in what is known as soul-saving work is to turn aside from our specific mission. Two things remain to be demonstrated. First, that those congregations are so engaged in other lines of Christian service that they actually have no time left for soul-saving work. And second, that any amount of activity

in other lines of Christian service, lines of service, we are free to admit, that, while important, are often sadly neglected, will exonerate us from at least some active and definite work of a soul-saving character. "These ought ye to have done, and not to leave the other undone." We fear that there is a lamentable degree of inactivity in all these lines of service, rather than that great activity in these generally neglected lines has left no time for service in soul-winning. The Church is asleep, and only a great spiritual awakening will bring to her an adequate realization of the needs and the opportunities that are about her.

3. It is needed in order that the Church may receive strength for service. "Put on thy strength, O Zion." In sleep strength becomes quiescent. Normal sleep is a means of renewing strength that has been wasted in labor, or has been spent by suffering. But even then men sleep that they may awake to call into their service the newly acquired increment of strength. But if sleep be abnormally prolonged, the vital powers begin to waste, the vital activities grow sluggish, and if the victim cannot be aroused from this abnormal condition, it will finally terminate in death. The only hope for the sleeper is that he can be aroused, and no effort is spared to accomplish this.

One of the things that used to be feared by the African explorer was what was known as "the sleeping sickness." I believe that it is now recognized that this sickness is caused by the bite of a fly. But the only hope of the victim is that something shall be found that will counteract this awful sleepiness, else he will sleep the sleep of death. Is there not grave reason to fear that the Church is suffering from "the sleeping sickness"? It is the bite of sin that has produced this

condition—not gross immorality, as murder, and adultery, and theft, and drunkenness, and lying, and profanity, but the more respectable, though none the less insidious and destructive sins of selfishness, and laziness, and self-satisfaction, and worldliness, and Phariseeism, and covetousness, and love of pleasure, and irreverence. From this sleep she must be aroused, and the call of God is, “Awake, awake!”

It is well known that the only hope for the victims of certain opiates is to prevent them from falling asleep until the drug has somewhat spent its power, for once they are permitted to sink into sleep, that slumber will become more and more profound, the vital activities will grow weaker and weaker until they entirely cease, and the victim sleeps the sleep that knows no waking. I remember to have heard a friend tell of how he and a companion spent a whole night laboring with the victim of an overdose of an opiate to prevent him from falling asleep; of how they kept him walking back and forth hour after hour, notwithstanding his pleadings that they would let him lie down for only a few moments, for they knew once they permitted him to fall asleep, the end would be inevitable; and of how it was not until the glow of the morning tinged the eastern heavens that they could for even one moment relax their efforts. It may take heroic effort to awaken the Church from her profound slumber. But therein lies her only hope. O, for a great spiritual awakening that the Church may once more put on her strength!

4. It is needed that the Church may attain to a proper degree of holiness. “Put on thy beautiful garments, O Jerusalem, the holy city.” When we retire for sleep in the evening we lay aside our garments. But when we awake and arise

in the morning, we put them on again. And so the Church, asleep in the dust, has laid aside her garments of beauty. The call is, “Awake! put on thy beautiful garments!”

There need be little difficulty in determining what is signified by these beautiful garments. It is holiness of life. Aaron’s priestly garments were said to be “for beauty and for glory.” Upon the miter that was upon his head, a part of his garments, was the inscription “Holiness unto the Lord.” And all those who compose the Church of Christ are a holy priesthood.

“The daughter of the King
All glorious waits within,
And with embroideries of gold
Her garments wrought have been.
“She cometh to the King
In robes with needle wrought.”

“Who are these that are arrayed in white robes, and whence come they?” “These are they that have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” “Be ye holy, for I the Lord your God am holy.” “I will be sanctified in them that come near unto Me.” God’s Church is to be composed of a people of holy life.

One will hardly be accused of pessimism who says that there is great room for increase of godliness or holy living in the Church of to-day. Lack of godliness of life on the part of many of her members is one of the great sources of her weakness to-day. This lack of godliness of life exhibits itself in many ways, such as the decline of family worship, or the total omission of the praise service from this exercise; the decay of Bible reading, for with all the methods of Bible reading that are provided, and all the emphasis that is placed upon the importance of Bible reading, it will hardly be ques-

tioned when we say that the average Christian of to-day does not read his Bible with the same carefulness and constancy that our fathers did; in the growing irreverence for the Sabbath, the sanctuary and things sacred in general; and in the decline of spiritual conversation, together with the increase of worldly conversation on the Sabbath day.

But a great spiritual awakening will inevitably mean an increase of godliness of life. It always has been the history of such experiences. Its beginnings are in the vital elements of the individual life. It begets a hatred of sin, and leads to a crucifying of the flesh with the affections and lusts. It leads to an increase of love to Christ, and hence to a careful keeping of His commandments. And it increases all those spiritual pursuits and activities whose fruit is holiness and whose end is everlasting life.

5. It is needed that the Church may gather into her membership a multitude of truly converted and sanctified persons. "For henceforth there shall no more come into thee the uncircumcised and the unclean." Primarily these words meant that Jerusalem, the holy city, should no longer be given over to the heathen, bringing their abominable practices into even her most holy places, but that once more a holy people, bearing the seal of their covenant relation, should inhabit the holy city, and in her sacred places worship the living and the true God.

In its application to the Christian dispensation, the uncircumcised and the unclean could hardly mean less than the unconverted and the unsanctified. They are those who lack the true marks and the true fruits of their covenant relationship to God. Such shall no longer find a place within the Church, but composed of a truly converted and sanctified membership, she will gather within herself

those only who are the subjects of these vital experiences. It ill becomes us to pass judgment upon either those of whom the Church is composed or those whom she is gathering in through her ordinary services or her special revival efforts, for "man looketh upon the outward appearance, but the Lord looketh upon the heart." And yet we can hardly do otherwise than apply the Master's own test, "by their fruits ye shall know them." If the spiritual life of the Church members is low, if she herself is in need of a great spiritual awakening, she will hardly lift those whom she is gathering in to a higher plane than that upon which she is herself living.

Is it not probable that one of the reasons why the Church has so little influence with the masses is the fact that she has put so little difference between him that serveth God and him that serveth Him not, that they have come to look with something of contempt upon her, and to feel that she has little to offer them? The editor of a leading religious journal said recently, speaking of his own Church, "Let it be frankly recognized that the fewness of conversions in this Church during 1911 was due to the worldliness of Church members." If we want to be successful in gathering men into the Church we must offer them in the Church something more and something better than they can find in any other place. We may justly expect that a great spiritual awakening in the Church will be followed by a great ingathering into the Church of truly converted men and women, who will also become the subjects of the sanctifying work of God's Holy Spirit. It will mean a mighty impulse to her evangelistic and home mission work. Has not this been the history of all great spiritual awakenings in the Church? The masses are perishing be-

cause the Church has no power to save them. And she has lost her power to save them, not because the Cross has lost its power, but because she has lost her spiritual power through worldliness and sinfulness.

6. It is needed that the Church may adequately support her work abroad. In the ninth and tenth verses the prophet tells us that the waste places about Jerusalem shall sing for joy because all the ends of the earth shall be made to see the salvation of the Lord. The blessings of a truly awakened Church cannot be confined within any narrow limits, but will flow out in blessings to the furthest ends of the earth. It will mean a mighty impulse to her foreign mission work.

A great crisis is upon the Church of Christ at this very hour in her foreign mission work. Great transformations are taking place throughout almost the entire anti-Christian world, and the first half of this century presents to the Church such opportunities as she never had before, and lays upon her corresponding obligations. But if these are permitted to pass unimproved, it may mean the hardening of the heathen world into a mould that will not be broken for centuries to come.

And the places in which this crisis has assumed the most acute form are the places in which God has placed us in our foreign mission work—China and Turkey. China has passed through a revolution that is without a parallel in the history of the world. Old customs and habits that have stood for millenniums have passed away in a day. Her doors stand wide open to the missionary, and she is prepared to extend high favor to Christianity. And Turkey is in the midst of revolutionary conditions, the outcome of which no prophet is wise enough to predict. Few doubt, however, but that it is the hour of crisis, the hour of hope

or the hour of doom for Turkey. Which it shall be depends upon her attitude toward the gospel of Jesus Christ, and the fidelity of the Church of Christ in this hour of crisis. This generation is making the next thousand years in these nations. The demands that are made upon us for the support of this work of our Church, a work that carries to these nations in this their hour of crisis a message that no other Church will give them, are such that they can only be met by a Church that has herself realized a great spiritual awakening. And to meet this crisis the whole Church in America needs a great spiritual awakening. God is saying, "Awake! awake!"

THE MEANS BY WHICH A GREAT SPIRITUAL AWAKENING WILL BE REALIZED.

1. Such an awakening must find its origin in God. He must speak, and at His voice they that sleep in the dust shall awake. yea at His voice even the dead shall live. Men may "get up" revivals, but spiritual awakenings come down from God. God is speaking. Listen, and you will hear His voice. It thunders down upon us, "Awake! awake! Shake thyself from the dust; loose thyself from the bands of thy neck."

There have been a number of significant movements following one another during the last few years, such as the Men's Missionary Movement, the Men and Religion Forward Movement, the Brotherhood Movement, movements which, when it comes to practical results in the actual enlargement and support of the work of the Kingdom of God have largely failed to realize what was hoped for from them. The editor already quoted says of his Church—a Church that has had a prominent place in all these movements: "Most of her energy has been blowing off in a great noise and sputter at the valves." The chief significance of these move-

ments lies neither in what they have accomplished, nor in what they have failed to accomplish, but in this, that they indicate that there is a widespread realization of the need of a great spiritual awakening in the Church, and that in her own consciousness the Church realizes that God is calling her to awake, to put on her strength, to put on her beautiful garments. But mere outward organization will not of itself effect it. No amount of organization will make sleeping men an efficient army.

2. The Church must hear and obey. If she stop her ears, and will not hear, then God calls in vain. He is saying, "He that hath ears to hear let him hear. Awake! Arise! Shine!" But if she says, "A little more sleep, a little more slumber, a little more folding of the hands to sleep," then her captivity will remain upon her. God calls, but He waits for us to hear; He commands, but He waits for us to obey. If the Church cannot be aroused to the desire for a quickened life, and to the use of the means by which it may be realized, there will be no great spiritual awakening experienced. But God's promise is, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." God's challenge is, "It is time to seek the Lord, until He come and reign righteousness upon you." All this is meant to awaken the desire for a great spiritual awakening, and to lead to the employment of the means by which it will be realized.

In order to the recovery of wasted strength three things are essential. First, good air must be breathed. If one lives in an atmosphere that is laden with poisonous gases and deadly miasma, the recovery of strength will be impossible. If the Church continues to live in the deadly

atmosphere of worldliness and sinfulness, her strength will not return to her. But if she will ascend to the mountain top of God's presence and breathe again the atmosphere of prayer, she may hope for a reviving time from the presence of the Lord. When He pours out upon the Church the spirit of prayer and supplication, the quickening time is not far away. But until the fires are kindled upon the family altar, and the closet is daily frequented, there will be no great spiritual awakening.

Second, suitable and sufficient nourishment must be taken. Jesus said, "I am the bread of life; he that eateth Me shall live by Me." The prophet says, "Thy word was found, and I did eat it, and Thy word was to me the joy and the rejoicing of my heart." The ordinances of God's house are food to the soul. Unless regular church-going habits can be awakened, and an eager attendance upon the means of grace can be secured, it is in vain that we look for a great spiritual awakening.

Third, suitable exercise must be taken. The athlete becomes strong through judicious exercise. The unused muscle becomes flabby and powerless. The arm of the blacksmith becomes strong through his use of it. Food, without exercise, will simply surfeit, and produce dyspepsia. If the majority of Church members are rendering no personal service to Christ, and if they cannot be aroused to personal service, there is little hope that a great awakening will be realized. God is calling. The question is, Will the Church respond with plans that are adequate to secure the result, and with efforts that are properly directed?

3. There must be adequate leadership. Every great spiritual awakening of the past has been under adequate leadership. They have been led by such men as Abra-

ham, and Moses, and David, and Hezekiah, and Isaiah, and Jeremiah, and Zerubbabel, and Ezra, and John the Baptist, and Paul, and Luther, and Calvin, and Knox, and Wesley, and Edwards. Of course, the Great Leader in every case was Jesus Christ. "Behold I have given Him for a leader, for a leader and a commander to the people." He says, "If any man follow Me he shall not walk in darkness, but shall have the light of life." His summons is. "Follow me, and I will make you fishers of men." But there must be other leaders, men who represent Jesus Christ, and who are called of Him, and commissioned to lead in these great movements that look toward the quickening of the life of the Church.

But the first requisite for leadership is a vision. Was it not so in the case of every one of those whose names have been mentioned? That vision was a revelation—of God, of self, of duty. And under the inspiration of that vision, those men answered the call of God to lead His Church into a great spiritual awakening. In no two cases was the vision the same. But in every case it was a vision exactly suited to the need of the occasion.

What is needed to-day in the Church is men who have had a vision, a vision qualifying them for and summoning them to leadership. The Church is looking to the ministry and the eldership for such leadership, and has a right to expect it of them. The eyes of the Covenanter Church are upon this Assembly of the Elders, consciously or unconsciously looking to us to lead the Church in a great spiritual awakening. The most effective thing that this Synod could do would be to get herself into such intimate touch with the storehouse of power that we would go home like batteries charged with spiritual power, to communicate that power in turn to our congregations, and

thus to lead them through a great spiritual awakening into a larger and more glorious life. But if we would we must first get a vision of God in relation to the times in which we live. Dr. Josiah Strong says, "All great spiritual awakenings are awakenings to the reality of God." He also says that all true prophets are men with a clearer vision than their fellows of God in relation to their own times. The business that will come before this Synod during the next seven or eight days is by no means unimportant, and they will be filled with work that is of vital significance to the Kingdom of God. But, after all, the most important thing that is before this Synod is to get such a vision of God and to come into such vital touch with the source of all spiritual life and power, that we shall go home surcharged with the power of the Spirit to be leaders in a great spiritual awakening, a true reformation in the entire life of the Church; and all this other work might well wait for this. No doubt the Church and her work would suffer during the coming year if we did not attend faithfully to the business that will come before us in the regular course of our work, but she would not suffer half so much as she will if we fail to get a vision of God, and the quickening of the Spirit, that will send us home consciously called to and graciously qualified for the great task of leadership in a great spiritual awakening in all of our congregations.

4. It must center about some great truth. Every great spiritual awakening, every great reformation must have an adequate doctrinal basis, some sufficient truth about which to center itself. This has been the unvarying history of the past. In his book, "The Next Great Awakening," Dr. Josiah Strong calls attention to this law of spiritual revival, which he states in this language: "Each

of these great religious awakenings came in connection with the preaching of some neglected Scriptural truth which was precisely adapted to the peculiar needs of the times." And then he proceeds to show that the present conditions and needs all point to "the social teachings of Jesus" as the neglected Scriptural truth that is precisely suited to form the doctrinal basis of the next great awakening, for which he believes the conditions are ripe, and which he believes is not far away. By the "social teachings of Jesus" he evidently means the teachings of Jesus in relation to His Kingdom as the solvent for all those great social, political and industrial questions, as well as the religious problems, that are pressing for solution. I take it, therefore, that this is but another way of saying that the Scriptural doctrine of the kingship of Jesus is the neglected truth, the proclamation of which is precisely suited, in view of existing conditions, to produce the next great awakening. But this is a doctrine which has been our special heritage, and for the proclamation of which we ought by training to be specially qualified. If in any measure we have failed in our fidelity to this truth, the times are calling upon us to renew our allegiance, for in the near future that truth is going to mean more than it has ever meant before as the doctrinal basis of the next great awakening which is to lift the world nearer to God's ideal than it has ever attained before. All eyes are turning toward Portland these days, and we are expecting that the dominant note of that conference, from the first hour of the opening day until the last hour of the closing session, will be the kingship of Christ. And we are expecting that this conference will help to give to that truth a wider currency and a larger recognition than it has ever had before. But the

Covenanter Church has a fuller message, and sounds a clearer note than even that conference may be expected to give, and the place of leadership still remains with us.

5. It must reach and dominate the whole life. It is not enough that one phase of the life, that which we call the religious, shall be affected by this coming awakening. It must completely dominate the life in all its relations and in all its activities. The spiritual awakening that does not reach the life in all its relations and in all its activities, will at best be only evanescent, and hence utterly disappointing. This has been the great weakness of the so-called revivals of recent years. Man's life is a unit, and unless it is reached in all its relations, and transformed in all its activities, none of it will be permanently influenced. No man can be a Christian in his ecclesiastical life and worldly in his business, his social or his political life. That is why the "social teachings of Jesus" are exactly adapted to produce the next great spiritual awakening.

6. The hope of this awakening, and the inspiration of it lie in Calvary. You will not fail to note the relation in which the prophet places this call to the Church to awake to the vision of Calvary. It is when we face Calvary that we go to our knees in penitence. And that is always the first step toward a great spiritual awakening. "Repent ye, for the Kingdom of heaven is at hand." When men become anxious about sin, you may know that the Kingdom of heaven is not far away. But it is not until men look upon Him Whom they have pierced that they mourn. It is when we stand at the foot of Calvary's Cross that love is awakened and deepened. And love is the main-spring of the spiritually awakened life. "He that loveth is born of God." "The love of Christ

constraineth us." And it is at Calvary that we receive the inspiration for service, that "He may see of the travail of His soul and be satisfied." "We thus judge, that if One died for all, then were all dead; and that He died for all, that we which live should henceforth not live unto ourselves, but unto Him that died for us and rose again." All the hopes for a great spiritual awakening in the Church center in Calvary, and in Him Who went from Calvary's Cross to the Throne.

This, then, is the message that I would

leave with you in the opening moments of this Synod: "Awake! Awake! Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." It is God's call to a slumbering Church. It identifies the great need of the present hour, a great spiritual awakening in the Church. It points to the way in which it may be realized. But are we willing to fulfill the conditions and to accept the results?



During the week of Synod, a number of meetings for prayer were held, at which earnest confession of sin, supplication for God's gracious pardon, and the outpouring of His Holy Spirit, were marked characteristics. Many asked prayers for themselves, for their families, for their congregations. Nor were the missionaries forgotten in these supplications. God was earnestly besought for them and the work in foreign lands. Also, each missionary is to receive a letter, bearing the message of the meetings, and the love of the Church for them, and the great work to which their lives are devoted.—*One who was at Synod.*



An aged Christian man was on his death-bed, and was happy in the prospect of soon entering into the joy of his Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor toward God; and with all his worldly shrewdness, was so shortsighted as to have made no provision for the world to come, and had no idea of enjoying an inheritance beyond the grave.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving away so much of his substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied—waving his wasted hand toward his poor, self-deceived brother: "Quiet! quiet! Whist, whist, Tam! I have a kingdom na begun upon, and an inheritance that I have na yet seen."—*Lutheran Companion.*



They tell us that South America has a population of 40,000,000, and that Robert E. Speer, after traveling about in that country for six months, said that he never saw such darkness except in Central Africa; that he visited seventy cathedrals, and after diligent inquiry found but one Protestant Bible, and that was destined to be burned. Is not the reason for such darkness apparent? And have you any part in that darkness?—*Exchange.*



"It is impossible to rightly govern the world without God and the Bible."

NEWS OF THE CHURCHES.

ABROAD.

REPORT OF FOREIGN MISSION BOARD.

Nearly nineteen centuries have passed away since the Lord Christ issued from a mountain top in Galilee the great commission, "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." And yet millions are still in spiritual darkness and under the shadow of eternal death. This seems strange, when there were never in the history of the Church so many opportunities for successful service—so many opportunities to proclaim the message of eternal life to dying men and to make known the Christian principles that should govern men in all their social and civil relationships. In the public revolutionary movements of to-day we can see the hand of the Mediatorial King controlling and guiding all events to the glory of God in the regeneration of society and to the formal recognition of His authority in a world created for the manifestation of His glory. The Revolution in China, which has for so many ages been under the sway of idolatry, willfully opposed to the gospel and the relentless persecutor of its messengers, is His Revolution, placing at the head of affairs in China officials who are either thoroughly Christian or in sympathy with the Christian religion because of what has been wrought through its missionaries for the nation. With this in mind, and act-

ing on the suggestion of one of our converts in South China who had been led to see through careful study of the Bible, the distinctive features of true civil government, as revealed there, the Board decided to address a petition to the President of the Provisional Government of the new Republic, calling attention to the principles that should be embodied in every national charter, and urging the claims of Christ as King of Nations upon the allegiance of China. Rev. F. M. Wilson, who drafted the paper, was advised to lay the whole matter before Dr. A. I. Robb, our senior missionary, requesting him to get into communication with leading missionaries of other denominations and solicit their co-operation. The petition, handsomely embossed, engraven and bound in red padded leather; on the cover stamped in gold letters, "To the honorable Yuan Shih K'ay, President of the Republic of China," and on a separate page inside, the flags of the United States and China reproduced in colors; above them the Cross and Crown, and underneath all, at the bottom of the page, the legend, "Jesus Christ, He is Lord of all," has been sent forward to Rev. J. K. Robb, with instructions to go to Peking, and, as convener of a committee representing other denominations of Christians, present it to His Excellency the President.

The entire expense connected with the preparation and transmission of this petition is to be met by private subscription, and shall not be a charge on the treasury. To cover part of the cost, the committee having the matter in hand have had three hundred copies of the text in

Old English type, just as it appears in the volume sent to China, run off and bound in paper for sale among members of the Church who may wish to have them as souvenirs.*

We ask not only for endorsement of this action, but for special prayer that China may be brought wholly under the power of the gospel and become in the fullest meaning of the words a Christian nation.

We press this more earnestly in view of an appeal that the Chinese government issued a short time ago to all Christian churches in China to observe Sabbath, April 27, 1913, as a day of prayer that the infant Republic may be guided to a wise solution of the critical problems before her. Probably many ministers and congregations united in prayer on the day appointed, but the petition may well rise from the heart of this assembly of the Elders and unceasingly from all the congregations of the Covenanter Church, that wisdom from above may be given to the President of China and his advisers in the crucial hour in Chinese history, and that the nation may be led to bow loyally at the feet of God in Christ.

No less conspicuous is the hand of the Mediator in the Levant. The war of the Balkan Allies is His war, by which He has humbled the pride of Turkey, leaving to that persistent foe of Christianity scarcely a foothold of territory in Europe. What bearing this event shall have upon our evangelistic operations in Northern Syria, no one can tell, but it should be our earnest desire and prayer to God that it may mark the beginning of the end of Islam, which once controlled nearly all Europe, but, though still casting baleful shadows over some parts of Asia and Africa, is now, after a history of 1291

*Write to Mr. J. M. Steele, 1600 Arch Street, Philadelphia, Pa., enclosing 50 cents, for a copy.

years, powerless before the forces of Christendom, and can hope for no more conquests. Well may we, as we listen to the crash of falling dynasties, and catch the vision of prophetic victory, lift up the exultant cry: "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty; and in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the King's enemies. Whereby the people fall under Thee. Thy Throne, O God, is forever and ever; the scepter of Thy Kingdom is a right scepter."

DEPARTMENT OF PREACHING AND SCHOOL WORK.

FINANCIAL CONDITION OF THE MISSION.

Thus in current history our Church should hear the call of the enthroned Redeemer to wholeness of consecration. Evidently on all who claim to have placed themselves under His leadership, a fully surrendered life is the demand of the hour. And yet what do we see? According to the financial statement of the Treasurer, which should be carefully studied by every one who would understand the present condition of the foreign missions, the receipts have not been large enough to meet the expenditures. It is obvious, from what Dr. Metheny tells the Board, and he is the only one in a position to know, that, while some congregations have increased their contributions, others seem to have contented themselves with the stereotyped amount of each previous year for perhaps a decade and more. And we fear it will be found, on examining the tabulated statistics published with the Minutes of Synod, that in some instances nothing has been given. These monotonous givers need to be waked up to the truth that our extension of the work demands an enlargement in gifts for its

support, and no one can take his name off the list of contributors to the work of the Lord without personal loss in spirituality and peace of mind. Some one has wisely said that the demand for continually increasing offerings is inherent in the very nature of the missionary enterprise. The centers already occupied by Christian workers are surrounded by vast regions entirely destitute of the civilizing and saving influences of Christianity. To give the gospel, with its light and life and liberty, to these perishing immortals, little bands, at work as our representatives and under promise of our support in the Levant and in China, are overtaxing their energies and fainting in the unequal conflict.

INSTANCES.

A few simple facts will enable the home churches to grasp the situation: Dr. J. M. Balph, who was sent out to Syria in 1887, and consecrated the vigor of his manhood to the medical department, is no longer able, after faithful and laborious service for more than a quarter of a century, to do the work of two or three men, and should have an associate to relieve him at least of extensive and wearisome itineration. Suadia, a most desirable field, which has been without a resident missionary for many years, is demanding, and should have at the earliest possible hour, a physician and a young woman, an experienced teacher, to take oversight of the schools that Dr. Stewart describes in his account of a recent visit, as "prosperous beyond all expectation." During the absence of Miss Edgar on furlough, the responsible charge of the girls' school in Latakia will devolve on Miss Crockett, who, though willing to labor to the full measure of her ability, is young and limited in experience, and will require more than her natural wealth of humor and perennial flow of spirits to

keep her up under the pressure of an unaccustomed task. Miss Florence Mearns, who was hurried away in midwinter, to be associated with Miss Crockett, only reached the field to learn that the Board had felt it necessary to transfer her to Asia Minor to assist in the girls' school at Mersina in a time of peculiar need. Rev. Dr. A. I. Robb, our gospel pioneer in South China, had to go to the hospital for surgical treatment, and has been ordered home for two summers, just at a time when men are needed to improve definite opportunities for wider service, cities more populous than Tak Hing inviting them to enter and take possession in the name of their royal Master. These facts are a loud call from the Levant and China to individuals and churches at home for men and money.

SIGNS OF PROGRESS.

But, while there has been a falling off in total contributions, and while there is little or no response to the call of the Captain of the Lord's hosts for volunteers, there must, notwithstanding a seeming inconsistency in the statement, have been much prayer both at home and abroad, for never in the history of our foreign missions has success been more marked and more encouraging. The Lord's remembrancers have not been silent, and in response to their believing entreaties, He has blessed our missions with a large measure of prosperity. It is a matter of gratitude to be able to report a net increase of 76—38 in the Levant (Syria 18, Asia Minor 8, and Cyprus 12), and 38 in China, thus lifting the roll of membership to 313 in the Levant and to 197 in China, a total of 510 communicants. In thirty schools, 1,034 children and young people were under religious instruction during the year. The 161 boys and 156 girls in the boarding schools enjoying to a large extent the privileges and advantages of

Christian homes, morning and evening family worship, Bible reading and catechetical instruction, Sabbath sanctification and other observances that are fitted to train into Christian manhood and womanhood, and thus qualify for the service of God on going out into the world to act as teachers or fill other respectable positions in society. These statistics are not startling in themselves, but when we bear in mind the opposition to the gospel on the part of Moslems and Catholic sects in Turkey, and the difficulties to be overcome in doing missionary work in perhaps the most unhealthy district in Southern China, we may certainly view these figures as a foreshadowing of future progress and ultimate triumph. In forming an estimate of what has been accomplished by a manufacture of any kind, we get a very defective idea if we only look at a few articles that have been produced and put on the market, without taking into account the vast outlay of time, thought and labor in preparatory work. So in estimating the value of missionary operations, we do not get a correct view of results when we only count the converts and accessions to the Church, without considering the obstacles that have to be removed before any distinctively evangelistic work can be done.

Another good evidence of progress is the interest taken in public worship. Rev. S. Edgar, who devotes his time and strength to visiting the village schools and preaching at some of the outstations on Sabbath, has addressed gatherings of eager listeners. And in Latakia center not only the members of the congregation, but visitors sometimes came in such numbers as to exceed the seating capacity of the chapel. Rev. A. J. McFarland, speaking of Tarsus, says: "Much good work has been done through the regular services which have been unusually well at-

tended." The same may be said of other places.

The report from Dr. A. I. Robb contains these inspiring sentences: "When we returned to the Mission, late in March, the country was still too much disturbed for touring. The native evangelists who could leave their homes were called to Tak Hing, and we held special services in the street chapel for two weeks. Literature, setting forth the fundamental truths of Christianity, had been prepared and was distributed. The attention was excellent, and the only thing to limit the meetings was the endurance of the speakers. The attendance was about a thousand a week. After the meetings at Tak Hing we went to Do Sing and held similar meetings for nearly a week, distributing literature by a systematic canvass and preaching every day and evening. The attendance was good, but no record kept of the number." Rev. Mr. Mitchell writes with reference to daily preaching services held for two weeks, beginning with February 9: "The average attendance was about fifty. A number of people came who had never heard the gospel before."

CITY VISITOR.

Nor must we, in footing up successes, overlook the work of Miss Mattie R. Wylie, who was sent out as city visitor. Though far from being in vigorous health, she has made 631 calls and read the Scriptures to 1,355 persons; and, if a kindly reception is any indication, her visits have not been fruitless. As she says: "Mothers have been seen teaching their children Bible stories, and the Lord's Prayer, and they also enquire about training and taking care of their children. - - - In several cases former pupils have been met, who could repeat portions of Scripture learned in school," confirming the declaration of the Lord, "My word shall not return void."

UNSALARIED WORKERS.

Special mention at least should be made of our unsalaried helpers. For instance, according to the field report from Syria, "Mrs. Balph has kindly given an hour twice a week to teaching singing to the older girls." And in China the wives of missionaries have often taken charge of the girls' school when it was without a teacher, never thinking of remuneration for their services. We were struck with a statement in the report of the girls' school. As the Church at home knows, Mrs. Doig went out with her daughter, Mrs. Julius Kempf, at the family's expense, and yet Miss Huston writes of "Mrs. Doig's work in the Industrial Department: During the hour she spent there each day she not only taught the girls sewing, crocheting and other useful things, but taught us all that in order to serve the Master in China one needs only the language of a patient and loving heart."

When we recall what God has wrought this year through our foreign representatives, it demands special gratitude to Him, daily symphonic prayer to which the Saviour has promised that anything we ask shall be done for us of His Father in heaven, and complete self-renunciation in giving for the support of His missionaries and the extension of His cause.

EXTENDING THE WORK.

The Board has not forgotten the instruction of Synod to extend our foreign missionary work as rapidly as possible, so as to cover the territory that we have undertaken to evangelize. Nor have we forgotten the engagement of the Church through its representatives on the floor of Synod to furnish the means necessary to effect the proposed enlargement. The missionaries are very desirous, as a preliminary step, to raise up a native ministry, and some progress along this line is being

made. "At a meeting of Synod's Commission, held at Latakia, September, 1913, Mr. Khalil Awad, after passing a very creditable examination in his theological studies, was licensed to preach the gospel, and he is proving an acceptable preacher and a man of more than ordinary power." Chinese, carefully trained, are employed as evangelists in China. And in three centers, Latakia, Mersina and Tak Hing, provision has been made for the instruction of any others who may be inclined to study with a view to the ministry of the gospel.

There is also advance in the Medical Department. "We feel," writes Dr. J. M. Wright, "that our work now demands the training of native workers, and, with permission of the Mission, we have undertaken to give some time to the teaching of medicine and surgery to a few. - - - The work is undertaken by the whole medical staff of the Mission. We are aware that ideal work in training physicians and surgeons cannot be done by any one denomination alone, and do not advocate the continuance of our plan, but feel that in the absence of a definite union scheme, this is the best way at present. We need workers, and can get them only by training them. The days of the foreign medical missionary in China are numbered, and all Chinese converts hope for the time when they shall be independent of foreign help. They are determined to learn as much as they can of 'Western medicine.' Our desire is that they may acquire it in Christian purity."

Recently the Christian and Missionary Alliance proposed that our Mission should take over one of their stations, which has been opened for fifteen years and more, but the work has never been developed in a way commensurate with the importance of the place. The policy of the Alliance is to confine their operations to Kwong-Si

Province, where they have work started in some of its largest and most important cities. But at present they are very short of laborers, and very much desire to have the efficient missionary at Lo Ting free to go to Nanning, the capital.

A tentative basis of agreement has been drawn up and is as follows:

1. Legal title to all the property owned by the Christian and Missionary Alliance in Lo Ting to be transferred to the Reformed Presbyterian Mission on payment of its present value; said value to be agreed upon by the two missions.

2. All members of the Christian and Missionary Alliance at Lo Ting who so desire to be given letters of standing, which shall be accepted by the Reformed Presbyterian Mission as proof of good standing, and such members to be received by them on promise to conform to the laws of the Church.

3. All agreements with property owners and Christian workers entered into by the Christian and Missionary Alliance at Lo Ting for a year or other stated or understood term to be accepted and fulfilled by the Reformed Presbyterian Mission.

It is understood that the Christian and Missionary Alliance is to retain all their Christian workers they desire and who prefer to remain with them.

A committee was sent to examine the property, and found there a chapel that will seat over two hundred, an eight-roomed and foreign dwelling house, and a building used for a girls' school, all in good repair and valued at \$8,300 local currency. A girls' school has just been started, and a boys' school has been in operation for some years. There are about a hundred members at Lo Ting, most of whom and some of their present workers will likely wish to come to our Mission, as their homes are there and they

may not care to leave that vicinity.

Lo Ting is about forty miles south of west from Tak Hing, on a small river that empties into the West River about three miles west of Tak Hing. A city two or three times as large as Tak Hing, and several towns as large or larger than Tak Hing within reach, it offers a most desirable center for work, and if taken over would probably enlarge our work one hundred per cent.

The Board is in full sympathy with this proposal, and leaves the whole question for Synod to decide. Providentially, Dr. A. I. Robb is with us, and will be able to furnish the Committee on Foreign Missions with full particulars, and can also give his judgment on the floor of Synod.

The Board has also received a plan of work from the mission in China, which, after favorable consideration, is passed on to Synod.

MEDICAL DEPARTMENT.

A very important factor in our foreign missions is the Medical Department, and the field reports will always repay careful study. We do not carry the medical statistics from them into this Report, as the figures will appear in the printed statements, bearing silent witness to the unselfish labors of the physicians and the evangelistic value of their work. It is enough to say that in hospitals, at clinics and dispensaries, and in homes to which the doctors are often called, thousands obtain their first vision of themselves and of the Saviour, and many of them would not otherwise hear of the way to life. Dr. Balph writes: "The same attention to religious instruction that has always characterized the work has been made prominent; as usual, many of our patients have been from the villages, a large majority of them being Moslems and Nusairiyeh. As it always is, this was to many of them the first opportunity they ever had of hearing

the gospel, and in the majority of cases they seemed to realize something of the importance of the message." The medical staff at Tak Hing, reporting in regard to the hospital, says: "Daily worship was conducted with patients and helpers. - - - The patients, as a rule, showed an interest in hearing the doctrine. Many availed themselves of the opportunity to secure literature on the subject. - - - All the helpers have shown a good degree of zeal in their active efforts to awaken and nourish in the patients an interest in their souls, while endeavoring to minister comfort to their bodies. - - - A number of in-patients professed to have left off worshipping idols and to believe in Jesus as their Saviour." Speaking of the Gregg Memorial Hospital, Dr. Wright bears similar testimony: "Services are held daily with the patients and their friends and relatives. All are encouraged to read the Bible, and to some are given portions of Scripture. Nearly all readily take part in the service by reading a verse of Scripture at morning prayer." Dr. Jean McBurney writes from Do Sing: "A service is held at each dispensary hour. - - - On market days, Mr. Mitchell or Mr. Li preaches a sermon to the patients, and any others who come in. We have been fortunate in having the help of Tai So, our Bible woman from Tak Hing. She talks to the patients while they wait their turn, and has also visited and talked the doctrine in a good number of the houses of patients and others. She has taken an interest in a little colony of lepers here on the river, and has conducted a service for them almost every Sabbath. Mr. Mitchell, Dr. Robb, Mr. Li and Mr. Chue have preached to them a number of times. They are glad to hear, and listen attentively. - - - Our medical work in Fung Chuen has not increased as it gave promise of doing, but the crowds still

gather on each day, and some have shown some interest in hearing the doctrine. - - - The last few weeks there are almost a dozen boys committing verses, for which they receive a Bible picture with the story in Chinese characters, and another verse to commit the next day. - - - The fact that they are not afraid to commit verses and give their names shows they have made an advance step." An excellent paper from Miss Annie J. Robinson, our trained nurse at Tak Hing, from which we do not make any extract, should be read carefully when it is printed, as it is full of good things.

In view of this we are led to emphasize the need of a hospital at Mersina, and commend Dr. John Peoples to the liberality and good will of congregations and individuals that he may visit to solicit funds for this purpose.

PRESENT NEEDS.

We close with some matters that claim present attention:

1. The missionary staff needs reinforcement. The Board calls for a trained nurse for Mersina, Asia Minor; three female teachers who have taken a course in Bible study, and have had normal training—one for Latakia, another for Suadia, and the third for Mersina; two male teachers—one to act as teacher of the school in Larnaca, Cyprus, and another to go to China; three physicians and surgeons (men): one for Latakia and another for Suadia, and a third for China; and six ordained ministers to be stationed as circumstances demand.

2. Any appropriation less than \$30,000 for the Levant and \$20,000 for China will be inadequate to cover expenditures.

3. The term for which R. C. Montgomery, S. A. S. Metheny, Wm. G. Carson and J. M. Steele were appointed members of the Board has expired, and their successors should be chosen.

4. We have to record the death of Rev. T. P. Stevenson, D.D., LL.D., who finished his course and passed in to receive the crown October 1, 1912, after serving the Church as a member of the Foreign Board with exceptional efficiency for nearly half a century, and we recommend that Rev. Arthur A. Samson, Pastor of Second New York, be appointed to fill the vacancy.

In the name of the Board.

R. M. SOMMERVILLE,
Cor. Secretary.

LETTER OF CHUE HON SHANG.

We have highly regarded your example for a long time, but have not yet seen your face. We have constantly thought of you. There is not a moment that our hearts are not toward you. Our best regards to all you honorable ministers. Your learning makes you an influence for peace. Your footsteps are beautiful. My heart praises you.

I have considered in my own heart that we who preach the Word all constantly remember the great love of Christ, and what He has commanded, saying, "Go ye into all the world and preach the gospel to every creature." Considering the opportunities of the present, certainly there is none greater than to exhort the rulers of China to become the servants of Christ, because last year the heavenly Father used the hands of the Reformers to abolish the monarchy and establish the republic. The old is passing away, and all is becoming new, that the people may be greatly blessed.

The new law is yet in its first copy. It may be added to, curtailed, corrected or changed without difficulty. For this reason I desire with a great longing (literally. I "hope with a great thirst") that our government will take the Bible as the basis of its laws, and make it a required

study in the schools of the Republic, so that China's rulers, gentry, students and people, may have good opportunity to examine this Word, and all learning its truth, may with one heart and one faith believe the One God, and serve Jesus Christ as the King of Kings and Lord of Lords, to the glory of God the Father. So that in this life they may be a faithful people and after death may enjoy the eternal blessings of Heaven. *I can wish nothing higher than this.*

But though I have the desire, I am ashamed that I have not strength to urge our government to do this. Alas! Alas!

Then I considered that your honorable nation and my unworthy people are good friends, and the friendship increases daily. For this reason, I pray you ministers to petition your honorable government that it will write, earnestly advising the government of China to establish Christianity as the true doctrine, joyfully accepting Christ as the Republic's King, with all their hearts serving at His feet.

Maybe the government will hear the exhortation of a friend, the Chinese Republic will be established, your friendly wish will find accomplishment, the constant desire of all our hearts will be secured, and the Scripture will be fulfilled. "Thine arrows are sharp; the peoples fall under thee; they are in the hearts of the king's enemies." (Ps. 45, 5.) "Yea, all kings shall fall down before Him. All nations shall serve him." (Ps. 72, 11.)

Will it not be a joyful thing?

I have spoken my heart. Whether it is your heart or not, I do not know. I pray you to consider, decide and act.

Peace be with you.

CHUE HON SHANG.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The many encouraging facts reported

by the Board of Foreign Missions are cause of profound gratitude to God. They furnish clear evidence of the power of God's Word to convert the soul that lies in sin; and also of the power of the Word to shape political institutions. The preservation of the lives of our missionaries through recent revolutions, and restoration to their fields of labor, the report of a net increase of seventy-six in the two mission fields, are evidences of Divine approval on our work. This, however, is only a part of the visible results of the labors of our missionaries. The significant facts of the movement in the Empire of China toward the establishment of a Christian republic, and of the partial overthrow of the Turkish government are evidences of the approaching recognition of Jesus Christ as the Ruler of the nations of the earth. Last year Synod noted the conflict between Turkey and Italy for the possession of Tripoli. The defeat which Turkey experienced in that war has been followed by another still more disastrous, ending practically in the expulsion of the Turk from Europe. Well-informed persons believe that these victories of the Balkans over the Turkish army will weaken the power of Islam, and will lead the followers of the False Prophet to recognize the superior value of even a nominal Christianity, and will further lead them to distinguish between the character of that religion which has subdued them and the character of that Christianity which for more than half a century has sought the advancement of their spiritual welfare, but has not sought their territory.

We cite these facts, and ask the Church to note the progress of events in these countries, because it has an important relation to our work in China and in the Levant. It constitutes ground of encouragement to prosecute our work with

greater vigor, and to believe that the barriers which have so long stood in the way of Christian progress in Asia Minor are already being broken down, and soon the forces of Christ may advance straight before them.

One significant fact referred to by the Board is the letter of Chue Hon Shang, which is to us a special ground of encouragement since it reveals the grasp which some of the Chinese Christians have gained of the relation of political institutions to the Kingdom of God.

There comes to this Synod a proposition from the Christian and Missionary Alliance that our Church take over one of their stations situated in a thickly settled territory adjacent to our own in Kwong Tung Province. This should be hailed as a providential opportunity for the enlargement of our work. The terms on which the buildings already erected can be secured, the number of native workers who will be available to aid in the additional labors, the fact that the Tak Hing Mission has the money in hand with which to purchase these buildings, together with the assurance that the enlarged work can be carried on if the full amount asked for this field is secured, and that our Mission is now able to adopt and follow out a definite plan of work, warrant Synod in authorizing this purchase and enlarging the work in this field.

Synod endorses the action of the Board in enlarging the school work in these fields. It is to the principles taught in the schools, as well as to the preaching of the Word, that the revolutions have been effected in Turkey and in China.

Synod commends the Board and the missionaries for their faithful and efficient management of the work of these Missions, and the unsalaried workers for their valuable assistance in promoting the

Kingdom of God among peoples dominated by the powers of Satan. The medical work, the educational department, the visits of the city visitor, and the evangelistic labors of our missionaries and Bible readers, have been conducted with intelligence and zeal.

We would encourage our representatives abroad by reminding them of the promised presence of the Master, that their trials are His trials, their problems His problems, and that their Helper is Jehovah Himself, dwelling in them by His Holy Spirit.

RECOMMENDATIONS.

1. That R. C. Montgomery, S. A. S. Metheny, Wm. Carson and J. M. Steele be elected their own successors, and that A. A. Samson be elected to fill the vacancy made by the death of Dr. T. P. Stevenson.

2. Synod regards the full amounts asked for by the Board as necessary to carry on the work in those fields, and urges the Church at home to come to the support of our faithful and heroic laborers in the crisis hour.

3. Synod authorizes the Board to complete the tentative agreement made with the Christian and Missionary Alliance, if the way be open, and to inaugurate the plan of work proposed by the Chinese Mission, as the means shall be provided.

4. Synod reminds the Church at home of the necessity for unceasing prayer for the missionaries, the native workers, the converts, and that the hearts of the heathen may be prepared for the reception of the gospel. Constant prayer should also be made "that the Lord of the harvest would thrust forth laborers into His harvest."

5. That the Foreign Mission Board be empowered to call for such ministers, physicians, teachers and nurses as the Board may deem necessary.

6. That our missionaries at home on furlough and the Secretary of the Foreign Board be heard in connection with the adoption of this report.

Signed by all the members of the committee.

J. M. WYLIE,
H. G. FOSTER,
W. J. COLEMAN,
E. W. JONES,
W. A. EDGAR.

FIELD REPORTS.

SYRIA.

The time for another yearly report has seemingly come so quickly that our first thought is, indeed, "We spend our years as a tale that is told." The year that has passed has been one of anxiety mingled with thankfulness to our Covenant God. We have had a sense of security by trusting in Him. There have been wars and rumors of wars; the earthquakes in divers places touched us; "the pestilence that walketh in darkness secretly" also came nigh us; yet in all these alarms not only we, but all our people, have been preserved. We were saddened by the accident that came to Rev. Mr. Edgar, and also that he and his family were under the necessity of returning to the home land; and we were much disappointed that he failed to return at the expected time. We felt that the neglected people of the villages needed him worse than our good people at home needed "stirring up," but the fact that it was best for his family reconciled us to the delay. On the other hand we have been happy to welcome Miss Mearns to our hearts, our homes and to the work. She arrived here March 11 after a tedious, stormy journey of thirty-nine days.

Rev. J. S. Stewart reports as follows:

"In the Latakia congregation regular Sabbath and midweek services have been held, at all of which the attendance has

been very good and the interest well sustained. The preaching has been by Revs. Edgar and Stewart, and Licentiate Khalil Awad. Teacher Najib Haddad gave help during the summer vacation. The Lord's Supper was dispensed at Latakia May 25, 1912, at which time two were added to the membership, and again on the 16th of March, this year, when fourteen were added. The Sabbath school in Latakia has been superintended by Miss Wylie. There has been the usual enrollment of about 200 with an average attendance of 150. Fourteen teachers have been engaged in teaching. The collections have amounted to 615.25 piasters or about \$22. At the Gunamia communion, August 25, two persons were received, and at Bahamra, September 15, three, and at Suadia, March 23, two. A communion should also have been held at Inkzik, where five or six persons have applied for admission to membership. This is some of the fruit of constant seed sowing and careful school training. May the Lord make it many times more fruitful than it has ever been, and to His name be the praise. Rev. S. Edgar made a good beginning in itinerating, and it was a mysterious providence that called him to halt. He made a trip April 13 to Gunamia, where he preached and examined the two schools, and then passed on to Inkzik. April 21 he preached at Gendaria, and during the following week, with Mrs. Jerridini, he visited Tartoos, where she had labored for so many years. It did not seem practicable to renew our work there. May 2, Messrs. Edgar and Balph made a trip among the mountain villages. (See letter in OLIVE TREES for August, entitled "Among the Nusariyeh.") May 9, Rev. Edgar was on his way to Suadia for a final visit, when a kick from one of the horses laid him aside from active work for a time. He sailed

for the United States with his family on June 28.

"At a meeting of Synod's Commission, held at Latakia, September 10, Mr. Khalil Awad, after passing a very creditable examination in his theological studies, was licensed to preach the gospel. A second student after pursuing his studies successfully for about a year decided that he would rather teach than preach and gave up the course. The Licentiate has given valuable help in itinerating, visiting the outside schools, and preaching in Latakia.

THE VILLAGE SCHOOLS

have been doing very good work, and without much interruption. We could have opened several more schools had it seemed best to us; they now number thirteen.

"**Suadia:** Dr. Stewart has made two visits to Suadia, and held a communion there last Sabbath, March 23. Two persons were received by profession and twenty-four members communed. A family removed last summer to Brazil, but there is some prospect of their return in the near future. There have been three deaths of members of the Church there during the year. The school work has flourished beyond all expectation; partly owing to the fact that the Greeks have no school. The attendance sometimes reaches 150 to 160; there are four teachers employed; one of them has charge of the Sabbath school and the services on the Sabbath. The situation is very interesting, and we should have some missionaries settled there to secure the best results. There is a little congregation, a Sabbath school, schools for boys and girls, and a large field for visitation and Bible reading, to say nothing of the opportunities for a medical missionary. May the Lord lay it upon some hearts to come to the rescue. The fields seem to be white, 'but the laborers are few.'

"The time of your missionary is fully demanded for the duties of the boys' school at Latakia, which now has forty-seven boarders and sixty-six day pupils, especially since we are giving rather more attention than formerly to studies in English. In all the day schools for boys we have a total enrollment of some 443; average about 35%, and girls about fifty, without or not counting girls' schools in Latakia. Total number under instruction, 493."

THE GIRLS' SCHOOL IN LATAKIA.

The responsibility of this school has devolved upon Miss Edgar. This responsibility cannot be described; it can only be known by those who have borne it. Among her many duties are the receiving of pupils and dismissing them if there is need; the assigning each teacher her work, arranging the classes and reviewing them and conducting for the most part the devotional exercises; ordering the supplies and each day's menu, attending to housekeeping details, looking after the sick, keeping accounts, settling disputes that may arise, and keeping order in general. The teachers and girls are sorry that she is so soon to leave them on her furlough. Miss Crockett has kept on as heretofore with the study of the Arabic, and has made good progress. She is now able to use the language with some freedom. She has taken entire management of the sewing department this year, assists in the housekeeping, teaches one English class, and a catechism class in Arabic. Miss Edgar reports the school opened in October as usual, with an attendance of forty-six. Two of them left during the year. Because of cholera, the day pupils were not admitted until after the first week in November. They number forty-seven and their attendance is fairly regular. The general health in the school has been good. With the ex-

ception of an epidemic of measles and severe colds, the school work has had little interruption.

We have had three girl teachers this year instead of four, as one teacher resigned at the end of last year, another was removed to Suadia, and a new teacher took her place here. Dr. Stewart allowed us one-quarter of the time of one of his men teachers.

We sent one of our oldest girls to Beirut this year, intending to give her a year or two in the British Syrian training school, so that she might be better prepared for teaching. Another girl who was teaching half time and carrying on her studies, hoping to finish the course this year and teach regularly next year, was obliged to give up on account of ill health, greatly to her sorrow and ours. She was so helpful and gave such good promise of usefulness that we could not think of sending her home to the village, where she could not receive any treatment, so with the hope that she might yet recover, we sent her to the tuberculosis hospital conducted by Dr. Mary Eddy, near Beirut.

The spirit of the school has been good, and the teachers have been helpful and faithful, and the girls quiet and studious during the year. At the last communion six of them united with the church, five of this number being children of members. Mrs. Balph has kindly given an hour twice a week teaching singing to the older girls, and Miss Wylie has conducted morning prayers once a week and occasionally the Sabbath evening lesson.

MEDICAL DEPARTMENT REPORT.

"The work of the hospital and outside work of the medical department has been carried on during the past year along the same general lines as before. It has had its special opportunities and its special disadvantages due to the circumstances attending it.

"The hospital was open for patients for nine months of the year. Under the superintendence of Miss Elsey, with the same assistants as heretofore employed, the various parts of the work have been carried on with conscientious care, giving results that have been very gratifying. Seventy-seven patients have been treated during the year. There were two deaths during this time. The number of patients was somewhat smaller than the average of other years, chiefly owing to the fact that during the first two months we had to exercise unusual care in taking in patients, owing to the prevalence of cholera in the city. This also prevented many from outside places from coming. A larger number than usual were treated for diseases of the eyes, with also a proportionately larger number of children than usual.

"The same attention to religious instruction that has always characterized the work has been made prominent. As usual, many of our patients have been from the villages, a large majority of them being Moslems and Nusariyeh. As it always is, this was to many of them the first opportunity they ever had of hearing the gospel, and in the majority of cases they seemed to realize something of the importance of the message.

"Outside work was carried on in Latakia about eleven months of the year. The month of August was spent in Gunamia, where we had the opportunity of treating about one hundred patients. Clinics

(Field Reports will be Continued in August Number.)



"I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In this service, I wish to live, in it I wish to die."—*Livingstone.*

That civilization has reacted on Christianity is palpably true, but it is not one whit more true than the fact that Christianity has woven itself into the very fiber of the civilization whose triumph it has so immeasurably increased.—*New York Tribune.*

were held three times a week, for about ten months of the time, the attendance varying from twenty-five to one hundred and twenty. These opportunities of presenting the gospel to those who sought our aid were taken advantage of as usual. The cholera which prevailed during September and October added considerably to both the outside work and to the clinics. In the clinics Miss Elsey assisted regularly, rendering much valuable service. Mr. Fattal, our pharmacist, also gave much help in other ways, besides the filling of the prescriptions. Owing to the pressure of work, it was impossible with our limited force to keep an exact record of patients, or classify the work done, but we have aimed to do the greatest possible good to the greatest number, at the same time attempting to keep in sight the chief end for which such work should be done.

"Over 1,900 visits were made to outpatients at their homes during the year, and about 32,000 prescriptions were written. It is with gratitude and thankfulness for the strength given, and for the preserving care of Him whose eye never slumbers or sleeps, that we record the work of the year that is past, with the only regret that it has not been greater in amount and more perfect in character. Cash received for visits, 6762.87 piasters or \$241.50; cash for sale of medicines, 3680.87 piasters or \$131.50; cash from patients in hospital, 1260 piasters, or \$45.

"J. M. BALTH, M.D."

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